M260

December 27, 1961

I want to be quite honest about next year. You must understand this, when I talk about seriousness, when I talk about honesty, it is necessary for me to be honest with all of you. Some of you don't belong to our group. Whatever I say stays within your ears. It need not go out; I prefer that not to go out. But I want you to understand it. I've been thinking about it a long time and I have come to certain conclusions. And I share the conclusions with you because I feel that you are entitled to it, and at the same time I would not want to continue in any group unless you understand my attitude. As you know, there is a Foundation. It has been started at the time because there were several of us who wanted to form the Foundation, and simply became trustees, of which I am one, with a few functions which we fulfill, and also several of our group leaders who are doing certain necessary things.

I was one of them and I have played that kind of a part of belonging to the Foundation for quite some time. At the present time I will not longer play. I will try to be what I think I ought to be, and I'm basing this because on certain things which I've experienced, and for which I have a perfectly good reason now to say what I say. In the first place that what I feel, that what I really want to do and what I believe is more honest, and for that reason why I want to say it, is something that has germinated in me for quite some time. It is partly based on the relationship which I had, small as it was, with Mr. Gurdjieff. And there are certain statements he has made to me, and to some extent which he has given to me as instruction, which now make me decide to say what I want to say, and also to do what I intend to do.

I do not entirely agree with certain statements made at the Foundation; neither do I agree sometimes with the behavior of some of the people there. For that reason I will for a little while become a little more free from the Foundation as such. I will still be part of it; I will still be every once in a while you might say as a visiting fireman, appear on Tuesday and answer a few questions, but otherwise I will endeavor to try to make the bonds as far as the Foundation is concerned as loose aa I can, at the same time giving me a certain freedom, and also not making it so that it looks like a separation, because it is not right for any one of us who

would like to go either to Mendham or to partake into the movements to be excluded from that.

At the same time I want to be quite honest that I am not speaking for the Foundation as a whole. I do not want to do that now. That is, I will not at the present time represent the Foundation, neither do I want you to have the impression that I am saying these things because I am a group leader at the Foundation. I am not. I don't want to have the impression created that I ought to belong or that I should. I know there are many things against what I am now trying to do and will do, because there are certain advantages of conforming to certain conditions, and also to be able to associate with a variety of people who all profess to be interested in the ideas of Gurdjieff. I agree with all that. At the same time I come to a conclusion that I don't want perhaps too much of that any more at the present time, and I will not be able to say what I will do in the next year. But to make it short: our groups will be at the Index office. I will keep them there.

I will, as I say, every once in a while be for the reading. I hope that there is no objection to anyone appearing there, and if there is then of course I would like to know. At the same time if any one of us considers being a member of the Foundation important as if the Foundation represents something, which of course it does to some extent, and also that one may consider it important for oneself to belong to an organization of that kind, and therefore would not like to come to my group when I put it on this kind of a loose arrangement, such a person of course is absolutely welcome to go to anyone in the Foundation and go to their group. And anyone who wishes this, I'll be very happy to try to arrange it. It is not that I want to keep anyone. That what I believe in what work is and what I try to live in accordance with, and what it represents for me is far more important than even to have several people who believe in it and to make them come to our groups. Everybody who comes is free to go. Everybody who comes is free to come. I have no further interest in it and I want to make this quite clear. I don't hold any of you. I don't wish to. You come on your own volition. You leave on your own volition. You do as you please. If you come, it's right. If you don't come, it's also right.

I don't hold any brief for saying that the way I think or behave, that the ideas ought to be expressed, or how they ought to be formulated, that that is the only way to do it. No, the only thing is, I can only do it in a certain way; and my emphasis on that what I believe is absolutely important regarding Work, when I start to emphasize and every time emphasize the necessity of being Awake, of not being asleep, of trying to become Conscious, when I talk about non-identification,

when I talk about real Observation, about Simultaneity and things of that kind; all those concepts for me belong to Work, to Work on oneself, the way I understand what Gurdjieff means by Partdolgduty, and therefore I try to emphasize that every time we talk about it. And for me these ideas are not just either to be discussed or to be felt. For me the ideas are either to do or to be, and nothing more. Therefore I have no particular desire to talk around things or to feel right about Work, or even to imagine that I work simply because I happen to talk a little bit about some ideas that are close to so-and-so, and this and that. There is no interest. All I wish is constantly to keep in our mind that what is important for Work on oneself, and to try to manifest that as well as we can in our lives.

For that reason I hope that we will be able to have three groups. One I would call an intimate group with whom I hope that we can to a small extent work together a little bit more definitely, a little bit more in detail, a little bit more earnestly about what we could do regarding exercises or certain tasks. The second group, you might call it, is a medium group. It is a group in between, in between the first one and the last one. It is a group in which the different ideas are discussed in relation to the practicability and what we ought to do in order to try to become Conscious, and to lead gradually up to the possibility of really Working. That is, in the first group it is as if then one is considering Work as a necessity of life. In the second group it is as if work and the ideas are not only interesting, but there is a wish of trying to apply them.

In the third group it is a group in which a variety of people can come. And there is really no particular necessity of knowing very much about Work than only gradually trying to see how ideas of oneself and the education one has had, and the different exposes to which one has been subject in one's own life previous to becoming in contact with the ideas of Gurdjieff, where they belong; where they, other ideas, belong, and the relationship between that what is Gurdjieff's and what is unique in that way of looking at things as compared to a variety of different kind of religions or philosophies. So it is the kind of a group where one need not worry too much about repeating the same thing and where constantly new people could come in, and I hope that we will continue to draw more and more people, or to use another word, that there might be more and more good material; and I don't know who the judge is about such good material, but where in any event there is enough curiosity in order to exchange in the very beginning about the good value of the ideas of Gurdjieff, or at least the way these ideas are represented in All and Everything.

This is my aim as far as groups are concerned. There are a few other things I would like to do. One is the Index work which I believe requires more attention and more realization of what is involved. I think there ought to be more people still working on it if we possibly can. Second thing I want to do is try to write a little bit more about what I call the project Firefly. Some of you know what I mean by that. It is something that I would like to have more time for, and I hope that I will have more time in the coming year in order to bring that more or less to a certain conclusion. In the third place I hope that we will be able to meet again and again in a little bit of a different surrounding than just a group once a week, but that what I have called during the summer semi-official meetings of a certain kind where maybe we have some lunch or something to eat or supper-time, or where we can actually have the possibility of working together in a physical way. That I do not know. It depends a little bit on certain things that I have as yet no particular control over.

I also hope that we may find time to do some reading together. I think it's quite important. I don't want to fall into the trap of constantly reading Ouspensky's book. I think it is quite right, but we are now reading for the third time. Why should we? We still have All and Everything. Why don't we read it? Some parts even of the Second Series could be read very well. It is published, so why shouldn't we? Anyone who happens to be able to read French, for them it is an open book. For us unfortunately the English edition is not as yet out. It should have been out long ago. But it isn't. But in any event there is material of that kind which I think perhaps we may have an opportunity to get together and to read a little bit and try to understand together.

But you see in all of this, and I beg you to keep now what I have said for yourself and to make your own judgment. For myself it doesn't matter whatever way you still decide. If you come, fine. We will continue, and it is, as I say, on that kind of a basis. And I do not wish either gossip; I don't want any misunderstanding. I don't want any approbation. I don't want you to have any particular feeling one way or the other than only to the extent that you for yourself decide what you wish to do, what is right for yourself. What you want to do, that becomes your world. Only for that you become responsible. If that is what you wish, I will work with you. If you don't, it does not matter. It is your, I would almost say, funeral.

So I want to say this because I think it is absolutely important. I do not sail under a strange flag. I am aboveboard. I am honest. I want you to see it. I want you

to see how I mean it, the reasons why I come to certain conclusions like this regardless of whatever anyone else thinks about it, and regardless of whatever their opinion is, and regardless of the kind of gossip that undoubtedly will adhere to this, or the comparisons that will be made, or the statements that I want such-and-such and that I am this and that. It really doesn't touch me very much. My life comes to an end. You know I really am not interested very much any more. I wouldn't say that. I'm very much interested. At the same time I'm no fool.

So if we can work together, we work together. We will create for each other many difficulties, and we will try to face our own personality and our own traits and our dislikes and our things that are not exactly the way we would like because we don't want this and we don't want that. All of that we will have to face. We will have to see it in the proper light, and it has to be used for the purpose of becoming Conscious to that way so that we can actually become something else; that we inwardly will bring out what there is and what is real of ourselves, and, as I have said before, about which we don't have to be ashamed. That we live as if we die tomorrow, that we live as if that what we want to do today we still want to do because we have not done it, and still we wish to do it. And this applies to a variety of little things that we always postpone, and that we never, never want to face. Make a resolution for yourself that you want to face life for yourself, within yourself, by yourself, not in the presence of others but only in relation to that what you call your God, your Conscience, your Absolute, your Christ within yourself; and to make that, if you can, grow to its fulfillment. So if you have something to drink, we'll drink to that, if you like.

July 30, 1963

You remember last week I mentioned the possibility of someone coming and saying a few words about what her concept was of work. Well, I asked her and she refused. I must say, I expected it more or less. To some extent probably, it is very good. But at least I wanted to give her the opportunity. And, since she did not take it, for reasons of her own, which I probably can understand. In any event, I do not feel under any further obligation. It was an opportunity which I thought would be quite useful and it would have been, I believe, very useful for her. But, that is the case.

There is one other thing I want to mention because many times I have asked your opinion about certain things that I would like to share if I had to make a decision of some kind. And I felt that it would be useful for me to have your opinion on that and to know in what direction perhaps you thought. There are also certain things that I know that have to be decided by myself. That is, it does not matter very much what someone else may think because the burden of the responsibility is on myself only.

A case of this kind is the appearance on Tuesday evenings, reading at the Foundation. We finished the third reading, the third time reading In Search of the Miraculous. I have no particular idea what is in store for the fall. But I have decided not to take any further part in those meetings and not to appear on the platform any longer. The simple reason is that you probably know I do not really agree and I do not think it is right to expose an audience, if they are discriminating enough, to the fact that there may be disagreement on the platform. If there is disagreement, it is their business, it should be straightened out among the people who are responsible for it. And, if that cannot be straightened out, then I much rather not take any further part in it.

I found myself many times in such a difficult state in having to do it. And then, afterwards, usually in a state of negativity or a state which became more more repetitious, of saying the same thing; and well, of course, that and that. I believe it has outlived its particular usefulness; surely, as far as I am concerned because I do not believe that it is necessary for myself to continue to put myself in that kind of a framework for any length of time. A little bit is all right. When that is

worked out, the use is gone. And as far as the effect on the total influence, you might call it, on the audience, I think It is nihil. So I let it go.

I just wanted to tell you that because it is not a decision I have made very easily. It involved different factors of course that may or may not come up again. But the way it was carried out and the way the whole thing was arranged was, to my opinion, not right. So, I just wanted to tell you.

It brings me to another point. This is the last meeting we will have this year as far as this group is concerned. Next week, as you know, on Friday it will be a combined group with the Wednesday and Friday and the week after that will be already a new year. There will not be a group in that New Year week except one again on Friday where the three groups will be combined. So, this is the last time in that the Tuesday group meets in this room in this year. And I want to say something that concerns us here and does not concern any of the other members.

It is very simply this: Regarding work, regarding my own attitude towards it, regarding my wish to work, I have considered very seriously not to continue next year with group meetings. I will immediately say that my decision is not that I will do it. But it has been considered, I would say, from all kind of different angles to see where I stand, what I wish to do, what I think I can do, what I think I have obligations towards. The obligation regarding, as far as I myself know, regarding work will never change. I think as long as I live on this Earth I will continue to try to teach and to try to manifest as much as I possibly can whatever I believe is right and whatever my understanding of work on oneself really is.

So, it is not that I want to give up that idea, that I want to devote my time to something else because for me, at the present time, this is the most important part of my life. It need not take the form of meetings however or groups in general although I know that I have a certain obligation of that kind. At the same time, I have considered going back to business and, you might say, to earn a living in that way which I could do very well as a consultant in my particular profession. And it need not and it would not interfere with any particular relationship for work because I would have more than enough opportunity with people who are not so-called in a group to work with them and to work with them in my way and never forget that work for me and the relationship with other people, even if they belong to a different kind of professional level, that I need not forget myself in that attempt.

So, it is not a consideration regarding myself that I want to give up; not at all. And I will try never to give up. But, regarding groups it is a little different

because we have now already for several years considered the questions as we try to understand them. We have gone thru a little difficult period recently and about that I want to say something again because it always comes up at the end of a year, and when I want to consider what were we going to do next year. It happened last year. We made a certain decision. I talked about it at the Christmas meeting and the New Years meeting that we would try for this past year as we have experienced it, to do a little bit more if we could on a physical plane of working together as much as we could physically. We have done some work. That also regarding the Index we would make a special kind of an effort. We are on the way. I am not entirely satisfied with the Thursday evenings but maybe that is understandable. Also we have been faithful regarding cleaning the Index office and we have also tried to have as much attendance as we could and we have continued over the summer in order not to have any break and no so-called vacation.

We have started again with a Friday evening in order to introduce the ideas to people who perhaps are not immediately sold on them so that there is a possibility of an exchange on a different kind of a plane, more or less with the Gurdjieff ideas in the background. At the same time, it is necessary for all of us to understand that we have to maintain the ideas and that we have to take the responsibility; and that that sometimes has to take the form of money to help support, let's say, the Index office and that there is not as yet enough of that kind of responsibility that I feel we all should take if we value in any sense the particular way how we try to keep the ideas clear and exact in our mind, and to try to use them in our own application in whatever way we think that our life is worth.

In that respect, I give you now, in the next six months, a task. Why was it at the time that I left the Foundation more or less? You all know, and I talked about it at the time and I tried to explain it and I am not sorry either that I explained it or I am not sorry that I did it. It comes up every once in awhile as a consideration: Did I do the right thing? I believe I have. That is, I believe that something has been accomplished which probably could not have been accomplished if I had stayed. And although there are certain ties that still exist, I still am a trustee of the Foundation, as you all know I do not appear there any more unless I really, if I can help it, I do not want to go.

What is the reason I don't? Every once in awhile you might run up against someone belonging to the Foundation and there may be a discussion. And gradually something starts to penetrate: Why doesn't Mr. Nyland come there any more? Why doesn't he appear on Tuesday evenings? Why doesn't he speak there?

And the answer is very simple. And if you ever have any particular occasion to find out what they ask, if they are serious, the answer is this: I nave not only a feeling but quite definitely a knowledge that the Gurdjieff Foundation does not teach the ideas of Gurdjieff in an exact enough form. I do not know if they understand it or not. That is another question that is up to them to decide. But, for me, it is a question of an exactness in what is meant by the ideas of Gurdjieff, how he, in my opinion, meant it, and what I can distill and what everybody else could distill out of reading Beelzebub of what is involved in the method of objectivity, to obtain something that is like the only way in an application in our lives. And, in that respect, what I have heard and I have heard more than enough of the so-called lectures and talks that have gone on or whatever is understood by their teaching, that they are not exact enough to suit me. Rather, I think that they are doing damage and that they are trying to sell something under the name of Gurdjieff which not Gurdjieff.

And, for that reason, I have for my conscience a very definite task to try to maintain what I believe Gurdjieff has meant and what the ideas are. And of course I base this quite definitely on something - not only my experience. I base it, of course, on whatever contact I have had with Gurdjieff, whatever I remember of Orage, what I remember of the first period when we came in contact with the ideas as a whole, and how in some instances some have tried to adhere to it and to keep that. And that gradually, unfortunately, because of certain influences and certain influences which were not stopped, conditions have arisen which are not right and not correct from the standpoint of objectivity, impartiality, observation, simultaneity; and that such concepts are not understood - at least in my opinion, judging by the way they are being explained at the present time here and there by several people who now happen to function in the Foundation.

And, for that reason, I want to make absolutely clear to you that my idea, my wish and my reason for not associating with them further, if I can help it, is simply that I believe I have a responsibility towards Gurdjieff. This is a personal responsibility. Some of you do not know this. And it does not matter if you do not know or know it. But I have hinted at it once in awhile. At the time when Gurdjieff was still alive, certain things were said and were communicated to a few of us. I happen to be one who happened to receive certain instructions. It is not primarily a secret because there were some other people there also. But I know very well what my instructions were. And let it be enough when I tell you that when I stick up for the necessity of the exactitude of what is understood and how one can understand the ideas by Gurdjieff, I am following my conscience which has been touched by

the instruction of Gurdjieff. If I am wrong in that it is my fault. But, I would almost say, as strongly as I can, in an absolute sense, I am not wrong. I may not be able to emphasize or to make it entirely clear. In the first place, I am not wrong in my intention. I am not wrong in being, let's call it, bound in certain ways of a general field of vanity or self-love. I have none of that. I have no interest whatsoever regarding myself, putting myself on the foreground and, let's say, become an exponent of the ideas or even that I would say I am a kind of a person who is considering that everybody is out of step but me. All of that; does not cut any ice any longer. I may have had, when I was younger, definite tendencies towards vanity and all the things that go with it. At the present time it is quite honest to say I do not give a damn. And that therefore, when I take this attitude regarding wanting to talk or teach about the ideas, it comes from an entirely different source in myself. And it is that that I simply want to tell you: that the attitude I have towards it has not changed. What I explained last year is much stronger at the present time and has been verified many times of what I have heard, partly by gossip, partly direct and partly the way I have to judge about the behavior forms which I see take place.

Now, the obligation: That whenever you have any dealings with anyone of other groups and whenever there might be an opportunity that you could talk about it in the right sense of the word, without running the risk that you might be considered a little bit of a spy, as if we are anxious to inquire about what is happening or create the impression that we want to tell them off as it were and that we consider that they are doing wrong. All of that is involved in the particular little bit of a task that I try to give you.

Whenever you associate in some way or other with anyone belonging to those who claim to be proponents of the ideas of Gurdjieff, please find out what they think, what is, for them, work; without criticism, without judgment, only to find out what do they understand and what is it for them that concerns the application of such ideas in their daily life, not when they go to church; but when they really try to work. And how do they work? And what, if you can even talk about that, what is the result of that kind of work on them? Why do they believe in the ideas of Gurdjieff, not in the ideas of the teachers and not in the ideas that belong to loyalty. Very clear and simple: What is work? Exactly like you would examine any kind of philosophical or psychological system and judge it by what is being said and what is being lived and why do they do it.

If you can do that, and take this as a little task every once in awhile, it would be helpful for yourself. It does not matter really for me because I have no particular interest in it since, and you must believe me, I have no more questions. I know. For me there is no further argument. And I have no doubts whatsoever. And I do not expect to have any doubts in the future.

But it will be interesting to find out for you, when you talk, what it is that might make you doubtful and where, to some extent, you would need help or rather, what is needed for all of us to understand the ideas in such a way that you could defend them and that you also could understand what others might mean. And I say without criticizing them; honestly to find out what is going on and, in what respect can you do anything about putting things on the right track.

I look at this entirely scientifically. If someone publishes some kind of an experiment and you have to do this and you have to do that in order to get a certain product it is up to the rest of the scientific world to check it. And if it does not work out, then there is something wrong either with the experimenter or the so-called scientist or the way he describes his method or, by implication, simply assume that certain things are true which are not true. And when I look at the method as described, the method as illustrated, the method as it is in the mind of Gurdjieff when he talks in Beelzebub and even in the title calls an objective, impartial criticism of man. Then there is a possibility that people interpret these concepts in a certain way; and it is really very important that one knows what is right and what is wrong.

I want to say this: It will not bother me very much if, for some reason or other, you do not want to continue with work. You see, as far as I am concerned there is no further question. It is part of my life. As far as you are concerned you have to come to the same kind of conclusion. Ultimately I hope you will. It does not take it away or add anything to me than only to a certain form of joy, you might say, that a person wants to continue to try to find out in his or her life what is the most important thing. And if you would come to that kind of conclusion then, you might say, we belong together. Then perhaps because of that, next year can help us more. But so far we have only made a very small beginning and we really should, to the extent that we have time, to the extent that we feel really serious and honest, to the extent that we realize what is really involved and that our spiritual life is at stake, to that extent then we are willing to exchange and work together and perhaps develop and perhaps create a level of understanding based, of course, on the level of being of ourselves; but that there is something that I say, “I go there in order to

drink, in order to be fed so that then, in my ordinary life, after a Tuesday meeting, I can go again back into life and I can then digest and I can use what I have eaten and I will be the better for it because I will have more mental, spiritual health". I will be able to do more.

But aside from that many times Gurdjieff and his name will be used and misused. Many times different books that are now being written will be reinterpreted by people who do not understand it and it is then that if one actually considers that one knows that you check yourself from time to time that you are right and that that what you are saying or that which you understand yourself corresponds with that what you read in *All and Everything*. That you compare it with that I call it simply the Bible, Orage used to call it scripture that *All and Everything* is a book that keeps on deepening and deepening for oneself and there is no end because scripture is endless. Ouspensky's book *In Search*; it is all right I have said before - every once in a while you get a statement which is a little bit incomprehensible and there are not enough statements to remind you that Work has to be done and for that reason many times it runs into theoretical knowledge.

I have said before that the Gurdjieff Foundation in New York is a little bit emphasizing Ouspensky and that sometimes it properly should be Ouspensky Foundation. That sometimes they have forgotten that Gurdjieff really lived and that some of the people who were followers of Gurdjieff unfortunately are not members of that Foundation. I would say unfortunately to some extent because some of them from the beginning never made an attempt to belong. It happened that I was one of the particular trustees who started the Foundation and of course I have given it several years and I have worked with it. I want to explain to you why I left. Gradually as in all cases of this kind a possibility exists like in any organization that the organization takes over and that the life of those who attend and belong to that organization is reduced to a minimum because one wants the organization to do the work. As a result certain cliques form here and there and also those who were teaching the ideas of Gurdjieff were I would say after several years of associating with them were in my opinion not competent and they were just the same tolerated and that it was then more and more a mixing up of certain things that didn't belong to Gurdjieff with a little bit of Ouspensky and a little bit of something else and that pretty soon out of these ideas came a so-called new way of thinking.

Being has nothing to do with thinking because Being is the result of thinking with purer factors into the unity which has a different kind of a quality and is not

thoughtful any more. It has its own understanding as a function. Being is a different kind of level. Work on oneself presupposes that that what I am now is changed into an entirely different state not natural not like Mother Nature but what Gurdjieff calls Great Nature. The emphasis therefore on work has to be constantly that something has to be introduced which is of a different kind than my subjectivity. And I call it Objectivity in order to distinguish it and also to distinguish the character different from that what is natural to me and that a new way of thinking and a new way of just continuing to continue and continue with the way one does by experience in any one of the first three centers will never give you an idea of what is meant by becoming Conscious.

When this became apparent to me, it was a very difficult decision to make. Part of my life was with them and I was very faithful during the time when I was working. I changed then, hoping that perhaps by that kind of a step it could be noticed that it was very serious. I'm sorry that it was not entirely understood.

I will tell you now something that you must never repeat. When Gurdjieff left and we had the last meeting with him, it was a lunch. He gave several of us certain tasks. He didn't give me a task. That is, we did try to talk in the beginning of the meeting and there were several people who were there let's say charged with certain activities - we ate. After that he said you have been surprised probably that I didn't give him, pointing to me, a task. He said I have something special for him. It is his task to check and to see that that what is being done is done right, and that he will have to report to me. I called him - I'm going to use the word - I'll make him responsible so that whenever he wishes to know you'll tell him the truth and he will tell you, he will tell me the truth and I charge him with this responsibility to me because I trust him.

This is a statement which I take as a requirement on my part to see that that what we talk about remains exact and that it is in accordance with what Gurdjieff has meant and to the best of my ability I will try to continue to remain exact and not to waver or sway one moment from that particular purpose that I feel as a responsibility of me. So if you do talk with others who also might have the idea as perhaps instigated by the Foundation and I now refer quite specifically to the other group which is in San Francisco, it is not that I wish this particular division. I would much rather have it all one, provided we agree, and if it is something that they cannot agree on among themselves, I feel sorry. Then I still have to maintain that what I consider the most important thing which is the exactness of ideas of

Work on oneself which at the time was very well formulated by Orage and which certainly was acknowledged by Gurdjieff in his book if you know how to read it.

That is by true observation as if Beelzebub is looking at the Earth through a telescope from Mars and to notice that what is taking place and to verify at times by trips to the Earth to see if because of this presence certain conditions can be changed. And Gurdjieff talks about Impartiality in “Impartial Criticism of Man”. When he talks about moments although you may not be able to find it so easily that that’s the requirement to do away with subjectivity and to introduce Objectivity only as means by which one could have a true picture and truthfulness about oneself. You have there Work on yourself as described as a method and you might say that there is no getting away from it.

And it also means that that what is meant by the crossing from one river into the other, it means that there is a difference between that what is one river, and the going into another by a special kind of effort, not just hoping for the best, and not just happening to be there, and not just because I happen to be subject to the wind which might blow me over as a little particle from one to the other, but that I have to be prepared in some way, wishing not simply because I think I wish and I don’t, but by continued Work on oneself to prepare oneself for the possibility of then actually in that way being lifted up and being raised or at least being in existence on a different kind of plateau. Verify whatever you wish regarding Work as we talk about it - that is whatever you want to understand from Beelzebub and from the book and from Gurdjieff and if you come to the conclusion that all of us and all those who profess talk the same language they can be your friends. But if you’re honest and if you want to discriminate and if you find certain differences, if it interests you enough to try to convince them or give them a chance to convince you, and if there is no possibility of convincing, then adhere to that which you for yourself consider the truth.

The reason why I talk about this is to have it clearly understood that there are reasons for certain happenings and that it is not just a matter of chance, and not just a matter of feeling like it, but that it comes as a result of a very definite consideration, and constantly having in mind to remain truthful about oneself, as well as about all the ideas as have been presented by Gurdjieff.

March 25, 1966

Sometimes I can't help but I feel like a slave driver. I want you to Work. I have no authority and therefore you are not slaves and the difficulty is that I cannot always find the words that I would like to use to express it why I think it is necessary for your sake and then it becomes of course for my sake because otherwise I wouldn't have the urge of wanting to tell you all the time to repeat all the time, many times, many times, the same thing you know that, to help remind you because I know what it is; I know what it is to forget.

I went through many things of that kind. How to hold on; how not to forget; how to remain clear; how to remain exact; how to stay away from personal interpretations; how to remember what is the meaning of some of the statements in Gurdjieff and comparing it time and time again over and over, looking at it, thinking, meditating, pondering, finally to extract from it--this must be it, this must be Work, this must be the meaning of Impartiality, this is Simultaneity when I know what is a moment.

How can it be, how can one even conceive of it. How can it be applied, how can one live with it. For that reason I repeat it many times. Because I know so well how it is forgotten and how easy it will be reinterpreted and how often the temptation is there to make it a little nicer or perhaps a little easier. I have said it many times, to put a little water in the wine in order to make it palatable and to put this whole business of Awareness on the basis of good thinking or any of the different faculties that now our personality has and as if Work means an extension of any one in order to become a better man or a kinder man or a man who is more considerate.

I assure you, a man must be reborn. That means he has to go back again to what he originally was in that understanding and reborn on a different level. I know that this is the difficulty and I know that all the time you will fall back on the hope that something else can be, that it is not as difficult, that one has a right even to give up and that you hope for the best or that God will do it or somebody else or that you will find in all kind of outer appearances and manifestations a substitute for real Work. The difficulty is to keep this as real Work and not to deviate from it, not one iota, to deviate from a requirement of Objectivity and what is meant by it

and that on that basis it must stand or fall and that if it is not followed, if it is not understood.

I hope that in the future you will go back time and time again to the fundamentals that are involved in Work so that you will not forget that you really can remember because if you do forget and you go off on the wrong road, there is not going to be any result whatsoever. You may become a little bit cleverer or perhaps a little bit kinder but you will not build up a house in heaven. And when you die, you will not be able to move because there is nothing that will receive you. And you will not meet God. Your long preparation in order to grow out of this world can only be done by the only way, as Buddhism calls it. Simple. You must adhere all the time to simplicity and you must allow yourself to find out time and time again what it is to Work.

There are now already almost 1000 tapes in existence. Some are good and some are not so good. All of them contain some material. I hope all of them are truthful enough. There is a sequence in them so that the last hundred tapes have much more meat in them than the previous ones because they were only preparation. There is a certain sequence because that is the way work has to be. When you can stand a little more, you must have a little more. In the beginning it may not be so strict. In the end it is very strict. And it will still be stricter. It is the kind of a — how will I call it — a legacy I leave for you to use. You have to learn to use it now. If you don't use it now, you won't use it when I die.

And you can imagine after I die physically I'll come back and look at you; I will see you. I will know much more where you are when you remember little meetings like this on Lotus' birthday of a gathering in which one tries to see what is the value of life and to come then with ones Conscience to grips with oneself and to come to the realization of the necessity that I must regardless of the cost try to Work and understand and to hope that in my life that it could become apparent that then in all simplicity you go back again and again to All and Everything and try to understand it and read it quietly and to see what is meant and that perhaps sometimes then a little bit of a tape can help you to remind you about a formulation; probably it's a little bit easier understood than the long sentences of All and Everything.

One thing I hope that whatever is there is truthful enough to be used; that it can because of that stand on its own feet and that because of that it will not be destroyed. You see this is the aim.

I will tell you right away that such an aim I never could have fulfilled if I had stayed at the Foundation because the Foundation is not interested in leaving something, it is only interested at the present time in trying to maintain certain things and there is not enough life to maintain it, let alone that it will stay in existence after those who are now teaching die and that even now those who start to teach a little bit like movements really is not worthwhile to look at. It will go. This is what I wish to prevent. For that I Work. I Work like hell to try to keep lit in such a way that it can still be used and then I hope that you will be able to use it and that it will be entrusted to those who have towards Work a very definite loyalty and integrity. That you must know. That those who then will have the jurisdiction of the tapes that they are responsible people. For that reason I have asked them to take care of it. But you see it is not everything. It is your attitude towards it. Towards what it is now. I know that when a week is gone there is much too much material for any one person to contain it. I know. It's not my intention that I hope that everything that I say that you will hear. A lot of stuff even if you hear it, it won't penetrate, it is also right.

But you must gradually find out a little bit of the different kind of subjects that every once in a while we talk about. Then maybe it will be of use if once in a while you try to listen to it again and make sometimes a little summary and then compare it with what you think and what your experience is and if you can agree with it, then don't take what I say but take that what I say to heart so that then with that you try to find out if you, in agreement, can also follow the kind of instructions that are based on those kind of concepts. You see it is a very simple kind of aim.

It is really nothing special about it. It is logical. I think it belongs to a person who tries to teach a little. I know my limitations well enough. No one has to tell me. But there is a great sincerity in this and again for that when you now hear me say this I ask you for that kind of help that you must give for the sake of maintaining the ideas for you correctly, in exact language and in such clarity that there is no question about their absoluteness as something that cannot be disputed and it is clear to everyone because if it isn't, you will lose yourself in argumentations and you will then very soon reinterpret.

I want to prevent, I want to make sure like the obligatories of Gurdjieff have been given at the time that no one is going to monkey with them. And a lot of this kind of so-called interpretation even of movements or of music is not correct and it cannot be because there is no one like Gurdjieff. That I say is the loyalty that one

must have towards a Guru, towards a Master, towards a man who sometimes one says is present whenever we gather in Gurdjieff's name. That we then are there and then feel or at least become aware of such presence. You can interpret it any way you like, a spiritual something that can be and can sometimes be felt or notices or can influence one. And that then one prays for the maintenance of that kind of sacredness because it is the most essential something of ones life. There is nothing of more value. It is that is what is you, par excellence. What it should be and always should remain and never will die. This is what I hope. And all I can do is to say it to express it and then my hope is also that you will understand it, that you will understand it in the way I mean it and that with that I delegate that kind of responsibility onto your shoulders so that you help. Have a good week end.

And how to explain it. So that if you as Group I are faced with Group II that there is uniformity, that there is no argument, that everybody talks the same kind of a language and the same kind of concepts, talks under the same kind of words. That there is no misunderstanding among you about Work. That you have towards the new people, whoever you meet, and whoever may be there at such a meeting, have a united front, and that you are not arguing in front of those others. Wait, if you disagree, wait until they are gone. Always make sure that all of you know what you are talking about, and if you don't, then don't talk. For God's sake, Don't talk! When you say something make sure that it is right, and everybody of this group can agree with it. If you're not at that point yet, don't think you have to talk. Let it go for a little while, let someone else say it. And let someone else say it in simple words, if they possibly can.

Many times many of these things are still too confused and too long-winded. Learn how to reduce it to very simple terms. And you can do it for yourself when you start writing it up and looking at it and then edit it. And correct it and make sure that that is the so-called universal conscious language for you. If you need help, ask for it. We do these kind of things, of course, in other groups. It is very very necessary. It is one thing that never will stop. It never was done at the Foundation, or so-called Gurdjieff Foundation and that is why there is such terrible confusion. And that is why they cannot get anywhere as far as Work is concerned, because they don't know what to do. And the allowing of certain people so-called to teach about all kind of non-sensical prattle, it is not Gurdjieff. And it never will be.

And they are looking down on me when I'm answering your tapes. Because I sit in that chair. I have to be a little strong in that tape in that particular meeting because it's a question that always will happen. Certain things go in a more - less in a routine way. You will - you get used to it. You expect then that certain things always will be like that. After a little while you don't appreciate it. Not as much. You may be begging for it in the beginning. But gradually you assume that you are entitled to it and it still goes further you will sue a person when you don't get it. Gurdjieff explains that in the *Third Series*. And it's very interesting - a few statements about that and it would be very much worth while. Sometime I'll send it to you. How a person becomes because he got used to it, looks at things differently, and that the assumption is that it has to be like that all the time, and he becomes careless.

I think that is what happens in our groups. Because here we go through - well, you might say quite a bit of trouble of sending the tapes - I'm not talking about how much it costs, I'm only looking at the energy that is spent by different people, in order to give a chance to the different other groups to know what we are talking about, and to help them. And then the tapes go and they are received and duly copied, the original is sent through, we get them back. And what happens in the mean time to the information and material you have gotten? It's true of you it's true of Berkeley. It's also true of Boston. And to some extent it's true of New York. Because not everybody comes to the meetings. Not everybody comes to all meetings. Very few of them of course who can do it. They cannot afford it, most people they cannot come every evening of the week. Practically. And there is a Boston meeting in between, there are five meetings each week with five tapes, and who has the time to listen to them?

So it is quite obvious if something has to be extracted from it that either you have to delegate it to different people who report on it or the resumes have to be there so if something comes up that you have to refer to, that you know where to find it. Of course we are working on that. We do it in New York, Andy is doing it here, there are some people in Berkeley who are doing it and in Boston also. And gradually out of that, we get of course a fund of material. Particularly when we transcribe the tapes and there are now quite a number of transcriptions which then

can be loaned out, resumes exist, not so many compared to the thousands we have, but, it is a beginning and it is something that gradually of course will be of a great deal of use.

At the same time I also know that a lot of it is going by the wayside and is not used at all. And these are impressions that I have and I also will say the same thing in Berkeley so I'm not making any particular statements here for you. It applies as I say to everybody and if you have listened to what I told them it is exactly the same way in New York, and you might say it's in the nature of it that we forget. Or the assumption is that, of course, that it always will be there. And that if you ever need it that you can find it. And of course many times you don't even need it. And a lot of the stuff simply goes and is filed away. Stays there and it needs on my part all the time to remind you that that material is available and it should be used.

Because I have a feeling that regarding this kind of work, whenever we now talk about it and what we have done so far, and the attempts that we all have made in order to get something that could become a basis for exchanges and to some extent a certain form of research for that to define exactly and in an exact language the terminology that we should use, I mentioned the other day about the first meeting in Berkeley this time. Here are your Berkeley tapes. Again, what will you do with them. I sent a tape from Boston I believe, to you here to listen to. I've used your tape in our groups. I've done the same thing with Berkeley. It's very small of course because I get enough tapes and I have to listen to them, some of the other people can't and cannot do it and perhaps that is not so important but there are certain things that I believe that you still can do by delegating and living more with the material you do have.

Because to be quite honest there is no such material anywhere in the world. This I know is a statement because no one is working on it the same way as we have done, and although I always have felt that the Foundation was the kind of a place where it should have happened, it has never happened, and it is not happening in France, and it is not happening in England either. We are the only ones that are trying to put certain things in a definite form as far as Work is concerned because all the different books that are being published at the present time, you know, they are all personal interpretations. And every person who has written a book, who has been associated with Gurdjieff, from Margaret Anderson and Stanley Nott on, Kate Hume is the latest, all of that is more or less based on

the fact that they believed that Gurdjieff was especially nice to them, and that he told them something and didn't tell it to someone else.

And all the kind of nonsense that is written about that. Some of it of course is good, some is too personal, but very seldom is there anything of saying how to Work, with examples, with tasks, with things that are really important if one actually wants to do something about themselves. This of course we try to do. We try to get it together. You know, Firefly, it is work that has to be done, it's very slow. There are tapes. Who listens to them? Be quite honest. Comparatively few. Few tapes are even listened, and why? Of course I put myself on the standpoint that a person has to be interested in it. I will also make statements every once in a while that you should come to a conclusion that you cannot live without it and that it is needed. I don't know in how far you can agree with it. And to what extent you really believe that that is so. And I'm not saying that you have to think the same way as I do. Because I happen to be in a little different kind of position. But at the same time when I look and I look many times, when I think about the different people, I meet them, I see them, of course when I come here, I see all of you. When I'm in Berkeley and Palo Alto, there are the different types. I talk with them a little bit. In Boston I see them a little oftener. In New York I know some and some quite well and sometimes I feel such pity because there is so little alive and really there is so little devotion - real devotion - we used to have it of course for Gurdjieff. I don't expect you to have it for me. But for the Ideas, I would like you to have more.

And really then when you do that then you don't keep it to yourself. This is what I object to. You should talk Work. Among yourselves, whenever you have any experience that is worth while you talk about it when you get together. Whenever you have read anything that is worth while. I've asked Bob to take care of the books. Okay. It's fine. It is a beginning. Certain things that you listen to when you have a tape. Sometimes maybe when transcribing it so that you have to go over it maybe twice or three times. Don't keep it to yourself. A tape like this. There is something in it that is of absolute value. And you must know it because I talk about Inner Life and I talk about Real Life and what man ought to be. And I get sometimes, as you have noticed, emotional about it because I feel so sick that you don't realize that your life is at stake.

I mean by that, that as far as ordinary earth life is concerned, you can do as you please, it doesn't make a damn bit of difference. But when it is really something that you want to establish for yourself in order to free yourself so that

the moment of death is not going to be a shock to you, and that there is a possibility of a continuation if you really want to believe that. And that you finally start to realize that life is without end. And that all we have now is a little bit of an encasing in some kind of a form we call a human body. And that really life in us now we could recognize as all existing and always eternally being there. And that for that reason if one can see it that way and it becomes extremely important to Wake up. And when you once can Wake up and you have seen it and you know it and it is so surprising that you then so easily can be swayed again to fall back into old traps. Get through with it. Forget it.

Bennett, as you know, was a person who was interested in the 1920's simply in Gurdjieff as a personality when he came to Constantinople on his way from Russia to finally ending up in France. And at that time, Bennett, by his own words, was a "dashing young officer" in the British Intelligence Service. He was at that time maintained by someone, who later married him, who was 20 years older and had some money, and in general Bennett was of course quite young and being in the intelligence service, happened to meet Gurdjieff and talked a little bit with him. And of course Gurdjieff probably talked with him. Since that time, Bennett became interested in Ouspensky whom he met in Constantinople and went to England where he was at Blye and stayed with Ouspensky for some years, I don't know how long. I have no particular indication that Bennett went to Fontainebleau during the early years but it is quite possible he went once or so.

But, in any event, he didn't bother about Gurdjieff at all anymore for more than 20 years. After a little while, probably in 19 . . no, probably in 1928 or so, he asked Ouspensky could he start his own group in Coombe Springs and then he formed an Institute of Historical Contemporary Science and Psychology and so forth. It had a beautiful imposing title, and started his own little Shachermacher Workshop. So with that he brought several people together and did talk about Gurdjieff. I don't know if they mentioned Gurdjieff's name but it was very much 'a la' Ouspensky and then it became very soon 'a la' Bennett. What he did during these years I really don't know very much. He tried to keep a job that he had as a director of a research firm in coal, in the coal industries, and he had been active in that I think; and then up to the war when he was fired by them because he spent too much of his time on esoteric knowledge.

Well, that in itself is not very important. The main thing is that all of a sudden in 1948, at Christmas, Bennett appeared in New York and wanted to see Gurdjieff which he did, and stuck around for another couple of weeks until he had to go back to England and Gurdjieff went a little later. Then during the summer, since Bennett had started several groups in England and a few in some other countries, because they had to travel for the firm, he brought several of those people to Gurdjieff and during the summer of '49 before Gurdjieff died several of his so-called pupils were with Gurdjieff or at least saw him in Paris. And when he

died, when Gurdjieff died, Bennett became a little bit of an, maybe, authority and was asked by Madame Salzmann to give a series of lectures in New York. Four of them were given, which were not very bad. They were quite all right. Bennett is a good speaker. He has a good mind, he is quite clear. He interprets a little bit, but that isn't so bad.

So gradually it became more and more Bennett doing this kind of thing and perhaps less and less Gurdjieff. First, when Madame Salzmann was trying to organize also a combination of all groups, from Paris as well as in London, and when we set up the Gurdjieff Foundation in New York, Bennett stayed out of it. He wanted to stay on his own and he gradually separated more and more and I don't know again how much he mentioned Gurdjieff, but in any event it was not very co-operative in any way whatsoever. He became interested in writing different books Dramatic Universe for instance, or the book The Crisis in Human Affairs and then after a couple of years apparently this didn't seem to work out very well, and Bennett became interested in Subud.

May 29, 1967

There is another thing I wanted to tell you because you might hear of it. There is, of course, a Gurdjieff Foundation in New York, you may know that. For six or seven years I was a member of that. It was started originally by some of us who had had contact with Gurdjieff already for quite some time. We all at that time (- - -) from above 1924 and the period that Orage came to New York, and all of those, practically all of them, well maybe half of them were Orage people and half were Ouspensky people. We formed the Foundation in New York and tried to make it work. Whatever the reasons were, in my opinion it didn't work out. There was too much difference of opinion which was not straightened out, and there is (a few) things that were said by the different people and group leaders at that time who were trustees like I was a trustee of the Foundation, simply didn't agree with each other and nothing was done to straighten it out. And it became impossible for me to work with it. I'm sorry that I had to leave. But, for my own conscience I thought it was necessary to do it. And that the sole reason I mention it is because maybe you will hear every once in awhile that I am, maybe a black sheep straying away from the herd. If its a black sheep I am very happy about it because a black sheep happens to know a little bit more than the rest.

In my opinion they are not giving you Gurdjieff. They are giving you a little bit of an interpretation here and there, and a couple of words. And a great deal is still Ouspensky. And Ouspensky was, I would almost say, just a little pupil. Gurdjieff was the teacher. He was a man. He knew. Ouspensky left him. Too bad. And so, there are at the present time, I'm sorry that it does exist, a little bit of differences here and there. And so, someday, it may be straightened out, I know that. But for the time being, certain things had to be said, at least I felt that they had to be said, and for that reason I am doing what I am doing (now). I only do this to clarify (- - -) what you do hear. If you don't hear, it doesn't matter. If you do you, then know the real reason. So let's leave it this way.

I want to tell you something about the plans in New York. We've touched on it and I've told you that we have a Barn. There are some tapes, I think I mentioned that also, which discuss what really the plan is, underlying all the reasons why this kind of an activity of New York will be transferred to that. That will also a give us a chance to, to have that there as a permanent something in case anything happens to me. And that I would like to see that certain things remain in existence, because I believe that the difficulty there always is whenever - and I've seen this with Gurdjieff, when he died, we went through a very difficult period. Anyone who has read Walker's book probably remembers, toward the end, his concern. And every one of us at that time knew that something very special was necessary, otherwise the whole thing would fall apart.

I would say it was because of certain people who realized this that after some time, something started to develop. And it was not immediate. It took awhile before some of us could get together and put something up that then became the Foundation, and it was a very good thing; because it gave then, the opportunity for other people to understand that that kind of a work, that Gurdjieff had started had to be continued. And that it was not the attitude which Bennett has taken, as you know when ever he has discussed Sufi, or this idea that is more or less elaborated on, in the "Teachers of Gurdjieff", of course there was an influence. But when he died, that that influence was over and that there was no further necessity of even considering any continuation of that. Whatever Bennett made Bennett do this, I think that is his own conscience. And I'm really not interested in it. But I do believe that in saying this, Bennett showed that he did not understand what the meaning was of Gurdjieff's life.

And I don't want to fall into that same kind of a difficulty. When we have started with something that has, at least, a possibility of growth. That then, one ought to prepare as much as one possibly can, during one's lifetime, to see if it could be maintained, simply for the sake that one believes that the necessity of of remaining, you might say, faithful to these ideas that that already should be understood when there is an opportunity to explain it. And it should not be left entirely to those who perhaps were not as much affected and that then, either because of a certain necessity that they feel, that they ought to do as an obligation

to my memory that actually the reason why they want to continue with this, is that they in their experience have understood that it is worthwhile for them, and for that reason it should be maintained.

So the whole set-up of this affair - trying to get some land and having to buy it and so forth is completely based on the possession of the group as a whole there, and of course, the group of New York and perhaps from Boston and a little bit of an influx is still there as a nucleus which will function for the time being, as the central point for everybody who is interested in Gurdjieff in accordance with what we are trying to set up, and you know well enough what I mean by that. Of the necessity of, of dealing very strictly and in exact language to that, what is meant by becoming Objective to oneself and what it has to do with Gurdjieff and Gurdjieff only. And it has nothing to do with Ouspensky, and it has nothing even to do with Orage or Daly King or the Oragean Version. It has to do with Work and it has to do with what is, in application of one's daily life, a possibility for man when he can understand what is given as a prescription, and that then; in the application he finds out if that kind of "medicine" is working out for him, in the direction that actually he becomes healthier.

That the responsibility for this kind of work has to rest, gradually, on a group of people until perhaps, there is a possibility of someone taking a definite initiative. And that my particular aim is to see that the group as a whole will assume this responsibility and will then continue, even if I'm not there. I will assure you that during such a time, whenever that might happen, and since I definitely believe in the continued existence of life, that there will be, not only the possibility, or in any event, I would almost say the certainty, that I will still be there. And that you need not have any particular fear that things will go the wrong way; because that kind of guidance can be given. But it has to be given only, and it can only be excepted by the proper attitude of the people who I have to carry it out in life and on earth. And that really the education for being able to do this is in the direction of remaining open to the possibility of what to do and a questioning attitude towards that what is then for those who stay, something that is on a higher level. And that we expect then, guidance from there. And not guidance from themselves or even among themselves, even if it is well meaning.

And you see what I mean by that, that the realization of the group working together has to be based on that what is their Inner Life only. And not anything that belongs to any outer manifestation, particularly a manifestation of vanity or self love. And there is absolutely no reason why anyone, after I die,

would have to take the responsibility, in order so-called to guide or to distinguish themselves. Because at the present time it does not exist as yet. What can develop and what I hope will develop is a solidarity among the people who will take and assume the responsibility for the maintenance. And out of that, I hope also that ultimately will grow very definitely the acceptance or the willingness on the part of one or a few who really feel that they then will dedicate their life for the remainder of their life to that kind o£ a purpose.

You understand, that was the kind of decision I had to make. I think it can be understood. And you ought to know then, that whenever this is in my mind, that that what has to become the ownership for the wish to continue with this kind of work, cannot be in me. And that therefore, although I'm instrumental in starting something of this kind, and perhaps taking some initiative, and also responsibility; and to carry that responsibility for sometime, that the burden of that responsibility will gradually have to be shifted to a group of people who can continue with it when I'm not there physically. This is one aim, the property and the rest is in my name, of course, but it's not in my estate. It is solely there for practical purposes. And I will transfer it as soon as I possibly can, in order to, to lighten, you might say, that kind of a burden.

February 27, 1968

We lost a great deal when Gurdjieff died because before this, the tacit assumption was always it didn't matter. If we didn't know what to do was just fly to France and see him and when this fact of his death started to penetrate, there was something which took place in a few of us, because we had to face then life independently of Gurdjieff, and who was there to teach; this was always a very difficult problem, because Gurdjieff never made anyone really a successor to himself, he felt it was necessary too, for each person to understand that to the extent that he could actually work or follow whatever his commands and his orders were and as then it was then up to others to find a way and that Gurdjieff was not going to provide for that, so we left, we were left you might say in a certain, not knowing exactly what to do. And after that a group of us simply formed the Gurdjieff Foundation of which, of course, I was a member for some time, and it is still in existence, and it is, I hope, flourishing.

But there was a certain period of which I didn't find that they were adhering to what Gurdjieff really meant, and, obstinate perhaps I was, and maybe a little conceited, I simply felt that it was better to leave them alone and to do this kind of, to undertake this kind of endeavor of having groups by myself. So far it has worked out fairly well, there are many groups now in existence and it keeps me a little busy to go back and forth, but at least there is something, which is quite definitively growing and it is one of the best proofs that, as far as work is concerned, it also can become contagious, and that actually if a person starts to understand what is meant by it, that it becomes for him a form for his life and actually a regulator for his conduct, and it is in that sense it has much more, and a much deeper meaning than even Gurdjieff, his life represents, and that which is legacy from Gurdjieff, can be taken at the present time by anyone who wishes, and if he wants to spend time and energy and the wish really to understand, in reading you might say *All and Everything*, and through certain forms of preparation, and then to get knowledge wherever he can find it in order to embellish his own life, and actually make something out of himself.

You see, if I listen, and I tell you certain things, it's easier to take, because you believe to some extent that I might know a little bit more, and in any event we have started this all together more or less with my management, so of course you look at me in a different way; and although you may argue, you know in the end, if I am adamant, you would give in. I want to eliminate all such possibilities. As a matter of fact I really don't want to have anything to do with it. Because I do believe that if you could get together — and now we talk about a research group; and I hope that gradually the Barn could become such a center — I have even visualizations that certain times, an hour or an hour and a half of a day, could be spent by different groups and that they, either with ear phones or out of ear shot, sit and listen together, and maybe even interrupt their daily physical activity the same way as we do now with Movements, or that sometimes in the evening such a possibility could exist. To what extent that can be done I do not know at all. It has to be worked out. It is only a little ideal that I think it's worthwhile to strive for when you're honestly serious enough to find out what Work is.

I say this, you might say, based on experience of course I've had at the Foundation, when it was just exactly the opposite, and when there was absolutely no chance ever to talk to other people, where it was even prevented and intentionally not discussed. How in God's name would it be possible for ten people to talk the same language about Work when their experiences already have to be different, and of course the way they would formulate must be different because each one is a different person. And if that kind of difference is not straightened out, or explained, think of the result it will have on your group, on your small group, who you are feeding with information, perhaps may not be entirely right and that more and more that responsibility has to be felt, because it is a definite responsibility. You're playing with fire. If you are really honest about this kind of Work you must know that that whatever you give, and whatever is your attitude towards them, and whatever is your wish to try to help them, and to tell new people, people who are interested, and who have a right to know, to find out what to do about Work, that then you must be sure that what you are telling is really as close to the truth as you can make it.

This was Orage. This was the honesty of such a man that he realized what was actually in the way and he could see it and he could not help himself but he would go to Gurdjieff and tell Gurdjieff help me. I will forget all about this intelligent, clever Orage. I will sit at your feet, like always Gurdjieff whenever he came Orage became a member of the group. This is the thing that I remember of Orage and this is what made Orage a man for me and to some extent a friend and in comparing it with Ouspensky I disapproved of Ouspensky because he left, or Gurdjieff gave him something to do that he couldn't fulfill. Gurdjieff gave Orage something he couldn't fulfill and so Orage also left but it was for the sake of his wife he did that. It was not the case with Ouspensky because Madame Ouspensky continued to love Gurdjieff. There is a fundamental difference in those two separations and Orage wishing and in time would have gone back but he died prematurely, and we were left with impressions - Orage, Ouspensky, Mendon, Prieuré and so Gurdjieff died and then we formed some kind of an organization in the footsteps of who? Orage? No. Very seldom mentioned. Ouspensky, oh, yes, Mendon was filled with it and the Foundation was filled with it, that at times by joke we would call it Ouspensky's Foundation and why is it?

Such people remember only the last part of Gurdjieff's life, the last part when he became an author and a philosopher and sat quietly and did not take so much part anymore in meetings like he had at the time in St. Petersburg and Moscow and a few in London and sometimes also at Prieuré, a very few here even in New York, but one forgets because one remembers what is a little easier to get together and to have a day in the country and work and work with tools that are dull because we're not interested so-called in work but one wishes to wake up, oh, yes to become conscious and when you work on something that you can do very well, you continue to do that all the time without any change so that there gradually becomes a little bit of a hierarchy, a little clique and it is not disturbed because it's much easier and so the Foundation, I was a member and I left. For me it was not good and even now with the Foundation and the other place in Armonk I know what they are, and when I say this I must also know what I am, because I am also inheriting influences from Gurdjieff, from Orage, from Ouspensky, from the Foundation and then I say what is it that I try and why do I do it now this way.

And I remember the trips of Gurdjieff trying to find things and going all over Kurdistan, and Persia, Tibet, Near East and Far East collecting, collecting and then starting a Prieuré, a Chateau. We have the Barn now and we work at the Barn and we have meetings and sometimes maybe a little intelligentsia mixed in with it and sometimes theory but all the time there is not one meeting when I do not say Work and the application of the ideas and whenever we Work at the Barn never forget why and I tell all the time why, do not forget, and remember and even when we do movements for physical exercise but prescribed, it is not as yet your own, and so the Barn represents what Gurdjieff, in my opinion, had in mind because Gurdjieff during the first years of Prieuré worked in life to help maintain his family, those who were dependent on him, and who came with him for whom he had taken responsibility when they were chased out of Russia, and Gurdjieff had a string of restaurants to take care of, and sold carpets and went hack and forth between Paris and Fontainebleau in order to keep the wolf from the back door.

Now I asked several people to take over the so-called Group II and we split it up and the different leaders have been trying for some time. It's rather difficult for me, since I'm not there, to find out what transpires, but there are a few tapes and there have been a few tapes and I have had a chance to listen to some of them. But in general - and this is now primarily to the group leaders - I'm not satisfied at all, because I do not know actually what you are saying. And although in the beginning, when I became consultant I have said that I would like to know if you want me to listen to such tapes, that you then would indicate what particular part would be useful and that I promised then that I would take off the time to listen to it. So far I've had very little reaction of that kind and it is not right.

You see the difficulty in teaching is that one teaches in the beginning, of course, new people and such new people do not know very much about Work. And a teacher is supposed to know more about Work. And of course does know a great deal more, depending on the time he has spent on it and also whatever he has done as Work on himself. And during that process when a person honestly works, he changes. His viewpoint regarding himself takes on different forms and after one year or ten years he has a different kind of way of looking at himself and he also will start to look at Work from a different stand point because he understands more.

And now he's faced with the problem of communicating with a group of people - new people I mean - who were in the same way, who are now in the same state as such a group leader, was when he started. Now of course, it is also understandable that when a person starts to talk about Work that he talks from the standpoint where he is at this moment and that it may be difficult for him to go back and to remember how it used to be and that much of the terminology that he may be using now is very encouraging for himself and comes from himself from his state, in honesty, telling what he knows and then trying to help those who do not know as yet.

And this is exactly what I wanted to warn about and for that reason I wanted to be in contact. At the time when I said I will become a consultant, I tried to explain to you that over the last ten or twenty years, as long as we have had groups, that there has been a certain change in the presentation of ideas and that in the later

years it was necessary in Group I to talk a little differently about the ideas and Work and the changing which has taken place in a man when he has worked. And that for that reason there is a certain sequence in the presentations of the ideas from a beginning to a certain point of development and perhaps that development may then be in a Group I which you might even call esoteric.

But then when he has to present, this leader, his ideas to someone who is just starting, he has to use the language that belongs to that level. It is not right, many times, I know that, in a group of mixed people, to talk about too many things that are a little bit too far advanced for some of them. And still it is an unavoidable mistake because you cannot have private instructions all the time. One of the reasons I left the Foundation is simply that there was at that time no coherence among the people who taught in groups. And as a result much was left to the individual person. And I didn't like that very much because I knew how it was interpreted and how many times a personal opinion took the place of what was actually the truth. And therefore it was my aim to save this as much as I could, simply by separating, in order to have a possibility, at least with my own responsibility, to talk about Work the way I thought it ought to be taught. I say that I don't want to fail now in a similar kind of condition.

At the same time that which you are doing now I want to know. And this has particular reference to the leaders of groups here. I'm very strict about such groups, as you probably have noticed if you were, if you attended the last three so-called Group II meetings of this week. I've been critical, I've been many times, a little angry. And I've warned all through last night about the seriousness of the approach to Work and this I will never forgive you, if you don't have that kind of an attitude. The person who Works can get anything from me, but if he doesn't, he doesn't get anything at all. For me, Work is Work and it is life. And that you can say, that's fanaticism. And if you want to call it that way it's all right with me.

So, what will the leaders do? I will talk more about it on Sunday and Saturday, regarding the Barn. Next Tuesday I will outline, perhaps, a few things to set you on your way. But regarding groups, the attitude of leaders. Who are leaders? Who can take such responsibility? You're carrying on certain things in the tradition which we have established. And we have established a tradition at the present time. I know it well enough, I know why I left the Foundation. And it is absolutely necessary to understand that what we are trying to do is Gurdjieff and nothing else but Gurdjieff and to talk about *All and Everything*, whatever you can find in it with an interpretation, as much as we can understand and as much as we can be helped by a person like Orage, for instance, who did understand Work, there was no question about it; and not to be deviated by people like Ouspensky who not always understood Work and confused many people.

That is why I am so anxious that that what is being said is said in the right way. And not only in the right way as exact language, but from the right place. And that is much and much more important. Because it is not knowledge that I would like to have communicated, that after all one can get in a book. I would like to have Life communicated. And that kind of Life, tinted by knowledge and begeistered, that is, made spiritual, by means of an emotional state will have a definite effect on those who listen and it will have an effect on the person who peaks because he will become meek, small, almost not daring to say what he knows is right, based on his own experience. And I will constantly fight about conceit in a group, because it will appear. Whenever any new group starts, whenever any person sits in front and after a few meetings he feels a little bit at home and there are, almost I would say, admiring people who come and want to take part in that wisdom or the pearls, then

one gets a little cocky and a little too much estimated for oneself, too much blown up. And then it is not coming from the right place any more.

When one wants to know and one has experienced, one knows how terrible it is to have to say it. And one doesn't dare to do this. One is, in fear of making a mistake, and trembling because one is in the presence of something sacred. And, therefore, all those who start with an intellectualization and saying it time and time again, whenever it is not necessary at all, but still speaking on, much too much, I will be against it and I will root it out.

I wish people to be simple. I want them to be strict. I want them to have their emotional state in the right place, as coming from their level of being, not even from their emotion. I want people to be in the presence of Work, united with all three centers. I want such people to be able at that point — it is a point at fusion in which the three centers of one have become one, and then can look towards infinity and perhaps touch a little bit of Objectivity. Then when they become leaders, they, as it were, divide themselves into three parts, this time equal, because they have formed a harmonious man. I want a leader to feel that responsibility, that it is not only his head, that it is not only his emotions, and not even his posture or his voice, but that it is his being which has to be shown. And it only can be shown when he honestly has experienced everything he's talked about. It is that dividing line between unconsciousness and consciousness. It is the dividing line between feeling and real emotion. It is the dividing line between wishing and willing.

And this has to be understood that the leaders have that attitude and prepare for a meeting and know their people and are held to it to keep track of what they have been saying by means of a tape to which I will insist that they listen and hear themselves. And not to all the time think that they are so wonderful or that it was a good meeting. I will tell you that whatever I've heard of the different meetings, fifty percent was no good. And that is true, but there is not blame because they have to learn.

They have to learn to work together. They have to learn to understand each each other. They have to learn to exchange the ideas among themselves. They have to learn how to be critical about each other. With all the best intentions in the world, so that things get straightened out in language. So that the same language is talked and talked among the ten people who are now responsible. And that they are held to that by their own Conscience and not try to deviate and not try to talk too much and not allow too much theory and not too much listening to their own voice and liking it too much because they love to talk. Nothing of that kind, very simple

statements about Work, and what you have been doing, where are you now, and what is in your way, maybe, we can talk about that. And if they don't know how to do it, they have to have a tape, and if that is not enough, then take the book, or say it the other way. They could take the book and if that is not enough they can take a tape. And it is not true, there is enough, more than enough, in anything of their own, if they can be honest about it.

I listened a little bit, or I heard a little bit about last Tuesday. It was very bad in many ways. People who want to answer questions have to have a maturity. They have to be in Work for some time before they even dare to answer a question. And I don't want anyone who feels like it simply to give a little bit of a flippant answer that doesn't mean anything whatsoever. So I accuse those who are responsible for letting certain things go which should have been stopped. It isn't right. If you want an example, you can listen to the Boston tape on Tuesday, also one of these little bozos wanted to say something and I had to tell him to shut up and he was flippant and that I didn't like his attitude.

And that will be more and more the truth in 1969. That will be the caliber of Work. That will be necessary in order to aim higher and where the maintenance will be. Because I know it will go down after I leave. It cannot be helped. Don't ever try to imitate me. Be yourself, your own. Don't even quote too much. Use your own language. I will make it clearer and clearer when I work with them. So that this what is now in general said to those who are not leader, that they, when yon now know, can keep your leaders to that kind of requirement. This is what I hope of the small groups. That they will understand what is the task of those who teach, and that they in their questions and in their attitude towards them will indicate that they want to learn what there is to be learned from them who are more mature and who can give them life.

Your intellect will never give you Life. Your intellect is lovely and sometimes a little bit too brilliant, and sometimes a little overwhelming in words, but it will not give you feeling. It will never be a substitute for an emotional quality. That is the mind as it is now. What the mind will be when it is a Soul will be all-encompassing, will be so tremendous that then it outshines the Kesdjanian body. Because then it has fulfilled its function of paying to Mother Earth and then it is ready to join with God. But we are so far removed from it and don't try now.

Simple language, exact as much as you can, if you wish ABC, if you wish intuition. Intuition is the knowledge you get at the point of fusion. That is the kind of knowledge you don't know the component parts of. That's why it is different

from the ABC. And the knowledge is also right because it will give you a passport into the Objective field, but that's why it's so difficult, because you cannot trace it and still it is there. And man finds himself sone times with that kind of, it is not a feeling, an emotional state, something that is as if God-given, as if through intuition his Conscience happens to speak. And then he can listen to it and does not know and he falls on his knees because something has been given to him and he doesn't know that he is worthy of it. At the same time he happens to be the recipient and something has to be done with it.

A person who teaches first has to lose his life and then he will find it and that applies to a very simple kind of activity to trying to have a little group and trying to talk about the ideas of Gurdjieff. And trying to tell and to help people how to Wake up and what to do even to have a flash of Awareness.

The seriousness of all of you is not in coming to Friday and it is not in coming to any of the small groups. The seriousness of every one of us is early in the morning when you physically wake up. How you then look at the day, and how you then hope that perhaps that day will give you a little more opportunity to reach a little higher in the level of your being. But your day starts so often by already being under Earth. And you have a hell of a time digging yourself out, and when you finally see a little daylight then you are already too tired and have lost interest. Your see what can happen for a man who Works, who is familiar with it and with whom Work is on his tongue and in his heart.

He has an "I" as an attitude. This "I" stays with him because it is sleepless. It does not need to rest because it shines all the time, day and night and it can help during physical sleep to stay, almost, in attendance. And then, it can form in you, during that time, if you're sensitive, certain dreams as solutions to your daily tasks and when you wake up that "I" as your Consciousness and as your Conscience can sit one on each shoulder whispering in your ear "Praise the Lord, it is a new day". That is the attitude one should have as a leader, as a so-called teacher. If you don't, such leaders who wish to help and who wish to talk stand still in their own development and they even go backwards because they enjoy themselves and they think that they are worth so much so there is no further need because already they know the difference between Mama and Papa. That's about the level where they are. A good leader is a man, reliable, and all throughout, honest.

That, you might say, is an aim. And the aim is high. But the stakes are high. I will say more about it Sunday and also next Tuesday. Because, they of course

belong to Group I and I would like to make quite sure that the level is established until I’m back again. Rest in peace. (Toast)

I want to stimulate Work. I want to give as much opportunity to people to know in what direction they should go when they happen to think about Work. And that you cannot get so easily out of *All and Everything*. Although, naturally it is there, because it is scripture. It is something that is different from a regular book, and if I look at the pitiful little bit of volumes that are published here and there with a little crumb that has fallen off the idea table, and is blown up more or less in a certain way, there is only one book like that. And I don't mind telling you that I think that way. And I've read a great deal in my life. So when I say that, it is based on the kind of experience of having been in touch with enough of that kind of literature, more or less understanding it, and sometimes very little understanding it, because it was so cloudy, and it kept on being cloudy, even if I tried and tried and tried. With Gurdjieff it's a little different because it is not in the reading. It is in the doing. And when you do, then at least you will have a chance that your mind changes and will start to function in a different rate of vibration. And that is needed for that book. Otherwise you will never understand either a symbol or an allegory. You will still read it like you read a newspaper. You have to read it with your Soul. That is where the answer is for *All and Everything*.

But at the same time, this question of how to talk about Work, and what to do, and what to spread, where and how, and not to make it too thin, and still give it enough, I'll tell you a little bit of something. How some people, and I now wish to mention the name of the Gurdjieff Foundation, and the reason why I left. What do they do to help spread the gospel - I call it now - of Gurdjieff? Someone who was in - I won't mention names and I won't mention places - anyhow it was for some time in one of the so-called Gurdjieff Foundation groups. And went to another city. And there was no group, nothing. So, they were told to keep in contact with some other group somewhere, so that they then could be advised to do - what to do. And so, of course, they wrote, having been in this kind of Work a la Gurdjieff - a la the Gurdjieff Foundation - for about five years, and they came, and they came to this other group and asked what to do. And so the advice was, "Read a chapter from Ouspensky's book, and talk about it". And they tried of course, being good members, and they got fed up. And finally they discovered someone and finally I

got a letter from such people in a place in Nevada. And they asked, “What is there?” And I started to think about it.

What are we doing? We are doing a tremendous amount. Not only that we have tapes, but we transcribe them. We study them. We make a little index and subjects and things that we make as a reference. And we loan them out to people that have no group as yet but might make one. And they can receive as if they are present to an open meeting in San Francisco or at the Gotham Book Mart or wherever we have had open meetings so that they can become acquainted a little bit with what are ideas and in what way do they relate to ordinary life. And what should they do. And then spread it out for them. Very simply. And correctly. Because there is no mistake in these meetings. There is more elucidation, but the principle has remained the same for the last twenty years. And thank God we have distributed so that there are groups which are alive and which keep on living. And which need constantly a little bit of food to keep them going.

And they are Working, I assure you. They are Working. Because I get tapes, and I listen to them. And I have to spend the time listening. And it is a great deal of time that is consumed listening to a tape of one hour or an hour and a half, and I have about twenty-five or thirty each week. But, it is all right because I can delegate much of that. And also certain things can be helped and need not always be listened to by me, because I know sometimes, I can get a whiff of that what is needed. But what does one do with such people in Nevada? We will send them tapes, of course. Like in Wisconsin. Like in other places. In contact with such people, of which there are many, and particularly now at this time, when the name of Gurdjieff is mentioned every once in a while, in a very good way, not on the basis of considering him a charlatan, but that there actually was something in that what he professed to know or what he showed or what he has written about what is a mode for one’s life or a possibility for a philosophy. And such people are hungry. I know, because I’ve seen them, for that reason I go away once in a while. To see them. To help them. To start them. To encourage them. To make them feel that they are not alone. And that they don’t have to just read a chapter of Ouspensky.

Who after all is he? When there is Gurdjieff? And then just talk. About what? I ask you? About the hydrogens? This I call stupidity. And there is in it such a tremendous sadness on my part that this happens to Gurdjieff who gave his life for a very definite purpose, to try to help people, and to tell them, in being impartially critical about the state of man on earth. And then they are sent home with just a little bit of something, “You just go and read a little bit, and then you

talk about it." What is their obligation? What is their duty? Having been in contact with Gurdjieff and claiming every once in a while that he may have lived for them, and what are they doing with it at the present time? It's not that I want to be considered fanatic about this; I think it is very simple. If I were interested and believed that something was in the Secret Doctrine of Blavatsky, I would also talk about it from the housetops to tell people, "That is something you must read, because it has value." But I don't do that with Blavatsky. I will do it with Gurdjieff.

And that is what I feel is a responsibility one takes whenever one is in contact with Work and whenever one has tried honestly to Work and then has come to the conclusion that there is something in it, even if I myself cannot do it, or that there are reasons why I cannot understand all of it, that at least my attitude should remain positive so that those who wish to seek can be sent in the right direction. And by the right direction I now mean, our groups. Because there is an awful lot of junk at the present time prattled around Gurdjieff. Considering as if they do know. And they don't. So you can take now, this fanaticism, and this kind of conceit, and put it all together, and mix it up, and drink it, and see if you can profit by it. The verification of what I'm saying is entirely your own. Not mine. You take. You take what you can. You Work. The best way you can. You see what the results can be. What you can reach. What is the achievement, what it can mean in your life. Find out for sure. And then after you've tried honestly, and there is nothing, then you know there is nothing for you in it. And if you have tried and there is something, continue until you finally die. And then you can at least, you have a chance to die like a man, striving to become free from himself. At least you will find certain things that now you can find here and there, as I say as little crumbs that have been published in big volumes and tomes, or in mystical volumes which are not very clear at all. Or in all kind of other things, stimulating as they are. Here and there a little bit of something that is truthful. Without any question. "Where will you find *All and Everything* than only in that one book?

I want to say this because I got the letter today, and it affected me. And I say, Poor people. but God, God be thanked, they ask, at least there is a chance. That's at least the way I see it, and there is a chance. And I hope they can take it. I hope we can feed it. I hope they can use it. I hope they can do with it for themselves what we are trying and to what extent they can then have something in their life that could remain a guide for that. Even if they wake up for once or twice or a little bit. So at some time, at that time, they can realize what is the meaning of life within them. It's already so much to the good. If there is something that can be an experience of their Being and not just a little lousy experience of their mind or

even their little bits of feelings but that something in them is engaged in totality of themselves so they cry out and wish for more understanding. That kind of a thing for their own growth. That is already pointing in the right direction and then they can grow because they know in what direction the possibilities will exist and how their potentiality can actually become actual for them. So next week I'll be in Boston. After that, I hope to be here again.

Goodnight, everybody.

M1790

March 3, 1970

How to talk about Work when keeping one's feet on the ground. And the little time for me that I can—can go away for two days or so and be somewhere just maybe to have a better viewpoint. I'm planning again to go to the West Coast. I will go a short time probably, but there are other cities, not only the West Coast I must go to. There is Santa Fe. I know how necessary it is. There is Chicago, beginning; it needs something now. Pittsburgh, it should not be left. Dallas, good opportunities, but it needs attention. Wisconsin, aIso Memphis. Different places. I cannot divide myself. But then when I leave I must be sure that things are carried out and that when I come back that it is not too much of a mess. This is another thing. You know when I'm still around here there is a little fear in you and I might know or see if certain things go a little wrong, As soon as I leave, the cat is gone, and the mice will play. It is not right. When I leave it should be even stricter. To say it differently, you owe it to me. There's more than enough that you have received and you should now be grateful. And that kind of a gratitude can only be shown by the maintenance, and a correct maintenance, of what we have started.

I do not know how long I'll want to continue even meetings. It sometimes is easier to simply say here is a school. It would be quite easy if then to nominate a few people and to ask them to become teachers. But you see I don't want to do that because I'm so afraid. I see certain things happen - at the Foundation. I see how things are entrusted to certain younger men or women and I really shudder. Because it is wrong for the memory of Gurdjieff. Gurdjieff very seldom delegated anything to anyone. And even if he did ask certain people to help him, it was always for certain things that he couldn't do at that time but it had very little to do with Work. There are only, as you know well enough, a few instances. I don't want to compare it with that because we live differently, and we are not Gurdjieff. So we have to meet our own conditions in the best way we can, but I don't want to let go of certain ideas in the kind of a language which I think they ought to be expressed in. unless I'm quite sure that it is correct. And therefore I will stay in a harness of that kind until I die.

M 2161

August 24, 1972

I sit and think about how to formulate certain concepts which I believe are important and which I still would like to talk about. Because as a whole, we have a responsibility, at least, I feel I have that. We have started certain things going, and we want to maintain them and continue with them for very definite reasons. It is the Work of Gurdjieff, the ideas as promulgated in *All and Everything*, and of course, I assume that you have that kind of interest otherwise you wouldn't come, since you know that I talk only about such ideas, and perhaps a practical application in daily life; and the necessity of talking about such ideas for the purpose of one's own understanding.

But then sometimes it occurs to me, what kind of authority do I have, and honestly I don't have any. To some extent I have, Gurdjieff asked me to start, right after the Second World War, the first group in America, in New York, which I did. And from then on certain things started to grow, and the formation of the Gurdjieff Foundation, as you know, of which I was a Trustee for many years. Finally a decision on my part that certain things were not quite right, or rather in my opinion could be different, and that there should be more freedom of a possible application of Work in daily life, and I could not find it in the Foundation, and for that reason I left, and then continued with groups - many, many groups.

But you see I think about that every once in a while when I consider small groups or interested people in different parts of the country. And what have they to go by, because on account of a little bit of publicity, we get information, letters, people who hear about us, from a little book or a couple of them which now happen to exist, which are not very detailed. They write letters, they want to know a little bit more information, and they claim they are interested in Gurdjieff, at least they have heard about his name, and have read some of the books about Gurdjieff. And from then on one tries to see if perhaps they're interested in Work. Because it is not a question of being interested in reading about Gurdjieff and having all the different publications which amount, at the present time, to quite a number at your disposal, and read them and think about them maybe. But the difficulty is always that in such books there is really nothing that indicates that the author is talking to you.

When you take *All and Everything*, there is no doubt about it that Gurdjieff means us. That we are being described in that book, and because of that there is a necessity of an application in accordance with the ideas as they have been indicated or developed, and that it is up to us, or to anyone who reads that book to find out what he should do in his personal case. That is very difficult. I do not blame many people who have read a great deal about Gurdjieff, and there are several of course - Ouspensky, and Orage, Kenneth Walker, Bennett, several others - I don't want to mention too many names. It is not necessary, who all talk - talk about what their experiences have been, and sometimes describing certain situations like in the earlier years in Russia, de Hartman for instance, and then the first years at Prieuré, Fritz Peters for instance, or those who came a little later and then started to author some of their own books and personal impressions and so forth. So that at the present time to find one's way in that which has been written, without now concentrating on *All and Everything*, it's extremely difficult to come to certain conclusions because even a person like Daly King writing about Gurdjieff in a book called The Oragean Version calls it a version. Then one talks about Ouspensky's ideas - In Search - and of course in The Fourth Way, which seems to be a little better known sometimes, unfortunately, or Nicoll, or Walker, as I have mentioned. And how to find one's way among all that kind of literature, and when they are being read, and when they are being studied, also quite seriously, one comes to certain conclusions about what is meant by what such people say and they are called sometimes the system a la Ouspensky, or that what Orage then is as his version in as far as Daly King was concerned. And also then when they get a few letters from us and they listen to some tapes, then there is - well there is the 'Nyland's version.'

Let me assure you there is absolutely no version. There is, there are a quantity of principles, which are involved which have to do with Work on oneself, which are in all such books, sometimes a little hidden, and sometimes overshadowed by personal interpretations and perhaps what may have been even based on the experiences of the people who wrote the books - although that is not always true either. Because sometimes one is carried away a little bit by the nicety of a logicality and then interprets a little bit outside of one's own experience, and it is extremely difficult to keep track of the principles themselves. And for that reason it is so necessary to come back time and time again to *All and Everything* and to check up to see what Gurdjieff has written, or what even you can find in the series of *Remarkable Men*, or whatever else is available of the material that he has left. And out of that one distills gradually certain information which then has to be tested by one's own experience.

The question of what is a principle, and where does an interpretation start is of course very, very difficult. But you see when one becomes acquainted with the ideas in the simplicity as we try to talk about them, and basing them naturally on *All and Everything*, and what is written there, and even the interpretation of sometimes the long sentences does not allow always for clarity. And although that may have been intentionally done because of Gurdjieff himself not wishing to communicate certain things in a very simple form, but the necessity of anyone reading that book should really dig for it, and find a treasure by himself. Many times of course it is much easier reading in another little book about Gurdjieff instead of trying to swallow *All and Everything*. And when the author then says that you have to read it at least three times, where are the people who are willing actually to do that? And there must be a great incentive, on the part of each person when he becomes interested in the ideas of Gurdjieff which have, for their basis, an esoteric value, to continue with the way it has been presented by him, and still I would say it is the only necessity that is required of a person that whenever he reads, he reads in such a way that he can digest the book and becomes (- - -) and takes that that is in the book, takes it in and becomes part of himself. And that the only way by which one can achieve that kind of digesting process, is by the utilization of the principles which have been (extrapolated) and which then can be applied within one's own life, and then studying that what takes place, and making note, and remaining honest about the experiences, as a result of such application, that one gradually develops for oneself a philosophy based on Gurdjieff which is your own, and could be called even your own interpretation of the ideas.

All such things are quite correct, provided you don't violate the principle which is inherent, in an understanding of the necessity of such application. And as long as that is clear, you can go overboard every once in a while by personal little bit of theory, but as soon as you touch that what is a requirement of a necessity really, that what is an absolute necessity for a person to understand the difference between a subjective world and an Objective one, that anything that one does then has to be marked by that kind of a coloration. To see that it is not violated at all in any way, one tries this kind of an application in using that what is written as a prescription, or as a tool with which one, in practice then, could become more and more perfect as time would continue.

You see these different people that have lived and have written about Gurdjieff, I've known them personally, practically all of them, and therefore whenever I read what they have written I of course see the person behind it, and to

that extent I have a certain advantage over many of you. But of course that doesn't mean that if I disagree, I can disagree because of their different interpretation than mine. What I think and what I say and what I feel about the ideas and trying to formulate them in a correct way and keeping them as simple as I can, is my particular problem. To see that in the interpretation which I might have once in a while, I do not violate the principle of Work, in accordance with the understanding of Gurdjieff. And I knew Gurdjieff well enough to know what he was saying when he said certain things about Work.

Now I don't blame anyone in the outside world as it were, who have a little group and where there are a few people and where there are people who have read something that they are of course prejudiced. I call it prejudiced because it is not based on any reading in *All and Everything*. In most cases, they haven't even read it and sometimes they don't know about it. If they have tried to read it they never followed up the instructions of reading it at least three times, and already in the very beginning they will close the book because it's not to their liking. And some of the other books of course are much easier because they don't demand very much. All they do is to talk a little bit, and you get it in your head and you glide a little bit of nonsense that every once in a while is written which doesn't do any harm.

But when one starts to apply Work in the real sense of the word, it will do harm to your particular taste and that you remember Gurdjieff mentions that. Unless there is that kind of an opposition on the part of your own subjectivity when something has to be accomplished in the direction of an Objective world, there is going to be a difficulty because you are not going to give up that what you have lived with for such a long time. And when that question does not come up in any book about Gurdjieff, of course it is lovely literature or very nice and convenient to know a little bit about Gurdjieff as a man and what he did , but it doesn't help you at all. So I say if it is a prejudice which is based on information which, from the standpoint of those people who have written about it, is of course sufficient for them, otherwise they, I hope, they wouldn't have published it. But at the same time, that what one wants for oneself has to be applied by the person who reads it and he may be in an entirely different state as compared to anyone of those authors who also have had information about Gurdjieff.

Now this is the problem: what does one do regarding such people? To establish oneself as an authority, of course I cannot do that. At most, all I can do is to try to keep on talking about Work as I understand it in accordance with what I

believe is the understanding of Gurdjieff, as he expressed it in *All and Everything*. Regardless of whatever anyone else would say. And the second thing which is very necessary is that when one wishes to verify for oneself what could become the truth, you have to apply it sincerely in simplicity, and in all honesty, regarding yourself and describe for yourself such experiences in any kind of a way that you wish, provided it is truthful for you at that time. And therefore I am not a salesman for Gurdjieff. I'm not at all trying to tell you "you ought to". Because I have no interest in selling esoteric knowledge. I have interest when someone is already interested, to a certain extent, and as we say, unprejudiced, who is willing to listen, who is then willing to take it in and to see if it can be applied in his case. And if he is honest in such application, and if he follows the rules as we lay them down, and which are very simple, then such a person perhaps, can become convinced that his own experience indicates that there is something worthwhile in the ideas of Gurdjieff, and esoteric knowledge, which is unfolded in that book.

July 7, 1973

For oneself, then we come to the question of devotion. And devotion does not mean that you have to be here at the Barn. It means that you have to have in relation to your own inner life a devotion of wishing to build up your inner life in the best way you can and then Gurdjieff can help you if that appeals. And the Barn can help you sometimes when you are here and get on the right influence and sometimes it cannot help you, and your honesty will require that you say, "I cannot be devoted to that what I originally hoped for and it is a disappointment to me." Then I think it is right to discuss that or not as yet make up one's mind but at least remain flexible.

Some of you know that I left the foundation in New York for very definite reasons. But for six months before I left, I talked about it every week. I felt it was necessary to illustrate for them with whom I was working at the time to say that that what I thought was this and that and disagreed and could not agree any further with what they did. That was my conscience because that was just about all it was. There was no particular reaction to it and I finally came to a conclusion that I have to leave because I don't believe this way that that what one talked about there was in the direction Gurdjieff indicated.

So for that reason I hope that when you read *All and Everything*, when you sit and contemplate and come to conclusions for yourself, that you feel that it is possible to continue to Work and that perhaps by an understanding of the application of Work, you will get more knowledge and insight and definitely an understanding regarding your life, then I think the road is still straight and you still can continue on it. But if at a certain time, the difficulties become too much that you feel that it has no longer any particular value for you and what it may have had in the past that you cannot place it anymore, then I think you have to come to conclusions for yourself.

This group can only continue to exist when there are enough devotees and that those who come new into this group, they'll find an atmosphere of understanding between different people who then wish to continue that Work on themselves and in the presence of each other.

I would say logically I do not wish anything — I do not wish any continuation of Gurdjieff's ideas than only when those who want to continue with it are sincere about that. I have no desire to even, after I die to be blamed for what I have done or even to be respected. Neither have I any desire to be respected now. The emphasis for us is on Work on oneself. That is the respect you have to give to yourself. All I do is to help you to remind you. That is what we talk about all the time. Therefore I don't mind anyone wishing to leave and go in different directions if their conscience dictates that. But when you're here, devote your time the best way you can in the direction of Objectivity because that happens to be the idea underlying all the ideas of Gurdjieff. By that I mean that this subjective world has to be left at a certain tine of one's life, at the end of the life of this earthly existence, and then it is a question of what are we going into because we will leave this body and since this body represents subjectivity to us, we will leave subjectivity. We will leave an earthly existence. We will continue in a form of life, in a form as that life that's still part of a totality of life existing then in a form which has lighter density or which is emotionally tinted or has certain qualities some of which we don't know about.

It does not mean that we are going to talk to the outside world about it. On that I am even much stricter because I don't want any one of our movements ever to be seen by the general public. I don't believe in demonstrations, for this is Work on ourselves, for our own benefit within our own inner world. That's where it belongs. We don't fraternize about the ideas of Gurdjieff to someone on the subway, unless he happens to carry "All and Everything," and then that could begin a good conversation. So let me make that very clear. You talk all you wish, and you get stimulus from Movements class, and that of course definitely you can ask what is what, because that is what the teachings are for, We are not going to hide things. We just want to find out for one's life. Movements are as important at times for certain people as it is to be able how to formulate what is "I", and how to Work, and the exactness of what is required to understand even the word objectivity.

And we're not going to imitate a little bit ~ because I know it exists. I was at the Foundation ~ we are not going to imitate a little bit of that so-called secrecy, as if we are the only ones chosen by Gurdjieff. We are not. We are chosen by esoteric knowledge, and we ourselves respond to that knowledge which of course if you can call it secret, it is only because you are not capable as yet to understand everything. But when one Works, one learns to understand it, and then one becomes open to it, and then what used to be a secret is no longer a secret. There is no reason to keep anything from any human being, and quite definitely from any kind of a form of life. Secrecy does not exist in the universe as a whole.

If you go and travel through the universe, you will discover and you will find out by your own means of perception what is what for your own benefit, if you want to use it, and if so, constantly the wish on the part of oneself that one wants to grow up, and you take and you take everything you can, and make sure and pray to God that that what you are taking is going to be understood by you. And even if it is not understood quite, you verify each time, in the presence of others and by yourself, what it is that you understand of Work, and what will give you the experience; experience you might say is perhaps obvious when you talk, because then in the application of what you talk about, there is a change that does take place quite definitely, we say, between a personality going over into an individuality.

It is the same with music. Do you think it is wrong to talk about the effect of music upon you? When are you an instrument and that you would like to exchange to see if someone else also has a similar kind of experiences? The only reason why that is right is that it will give you stimulus when you find out that someone else is also similarly constituted, or has the same kind of problems and obstacles to overcome. That will help you on your particular road, that at least you know there is someone also similar to you; that there are difficulties inherent in life.

And when it comes to movements, it means very definitely that movements will give a person within a certain stability, an ability of poise, and understanding of his body and the possibility of directing such a body in accordance with a very definite law, which is not a natural law, and many times it looks quite contrary to that, and we say that it is the law of esotericism applied in the physical appearance. And so, please go ahead and exchange, all you can and all you wish.

You see, what we really try to do is to try to get an understanding of the language of Work, with all the variety of different questions which come from applications in your own life. You will have experiences. And a description of such an experience can give you an indication of how you went about it, and to what extent you were clear about such concepts as the creation of an "I" or an objectivity, or an awareness or awakening, or any existence. Also of how to spend your time and energy, again and again, for what purpose. Or that naturally depends on that what you know yourself to be, and a dissatisfaction, really, that you don't like it sufficiently for the purpose of wanting to grow up and becoming a man. You cannot all the time connect you yourself with an ideal and say, well, that was not manly. Many times you have no chance even to consider it. And even if you wanted to consider it, you would have all kinds of excuses, but perhaps there is a little bit of manliness in it, and unfortunately not for the rest. And that kind of judgment you have to avoid. But when the clarity of Work is clear to you, all you have to do is say there should be an "I", if you know what is meant by "I".

There should be an awareness if you know what is meant by awareness. There should be a real wish if you know what is a real wish. And that is why I say the language of the explantations of Work itself have to become very much more uniform; not, as it were, beating around the bush, so that there is an opportunity, when questions are asked about it, that you can say it is this, quite definitely it is this. Like you look up a word in a dictionary and you have the meaning. And the meaning that relates to the use of such a word in connection with Work on oneself, has to be understood by having a grammar which is alike for every person. That is really the aim I have in mind when we talk about seminars. That is the aim. When we talk about Tuesdays in New York, that is the aim of the moderators, to have the same language.

In explaining, not a detail of the application or the detail of results obtained, but when it says, what is Work? - it should be like two and two is four. These are the things that we're interested in, so that that can form a basis. I call it a grammar or a lexicon or anything that is definite, which you then, at a certain time, can accept, and everybody can accept it. I remind about Tuesday, that two moderators

go to answer one meeting. You can choose which pair it can be. Usually the various moderators go together anyhow to that meeting. During one meeting, two moderators have a right. And one after the other can answer at each person. And this is the reason I ask each person, after the meeting, criticizes the other. One will say, you answer it in this way, why? I would have answered it this way. So that you, by argument, come to the conclusion of what perhaps would have been the right answer. Now if you want to do that, you will really reach something that is important.

For years and years at the Foundation, when I was there, I begged them to do that kind of thing - to talk afterwards, when we have had a meeting, about Work itself and to see that we actually could learn how to talk the same language. And it was never acceptable because they wanted to leave it alone, simply by the interpretation of each person, and it became absolutely non-sensical in comparing different people talking, so-called, about Work and not using the same words.

Why do you think Gurdjieff spent so much time having read All and Everything? Hundreds of times he listened to the same - the same thing, because he wanted to know that what he had written was understandable by others. And that he, in certain conditions in listening to it, sometimes the clarity of the voice of the person who was reading, sometimes the impression it made on other people while he looked at their faces, sometimes that what he heard out of the mouth of someone else he perhaps didn't know very well - all of that was necessary for him to see that that what was finally acceptable to be printed was really as clear as it could be made, in the direction he wished to have it - to have it written by himself. That is why so many times this All and Everything has been rewritten, and so many times, ad infinitum, that we were being used for that purpose, and had to sit and listen to something that we already knew long ago. But there it was again. Then sitting in anxious waiting.- What are we going to read tonight? And then there comes a person assigned to read and he says, tonight we read a chapter of 'America', and I honestly - I could throw up - and still you see, there is a very definite reason for it.

Gurdjieff was an honest man, trying to spend his time, and he spent his time - I know, seven years, at least, between '24 and about '33 or '34 - constantly writing wherever he could be. And people who were around him simply had to sit there and see him write, and take him somewhere, and perhaps have a cup of coffee with him, and so forth, or - but that was the writing period and he was very serious about becoming a good author, even if he didn't want to be an author, even

if he considered himself a master of dancing - but that was his work, and it was checked up by the people he had around him - and it was then that he formulated gradually in the kind of words he used, that what he wanted to say, to be satisfied finally with the clarity, finally giving it over to be printed at the end of his life.

Now you see, I have a feeling that if we can actually understand each other in such simple grammar, simple way of saying - making clear the concepts of Work by the words we use, and using, if you like, the language of All and Everything - but that is a little bit more Gurdjieffian, and perhaps it is easier if we stick just to ordinary exchanges in our ordinary common-day colloquial language. It may be better, but we have to make attempts for that. And I beg you to make attempts like that. It is not that I want you to talk like I talk. I want you to talk so that each person can understand, that is what we mean by Work, and you can use any kind of an example out of your personal experience. But don't deviate and don't interpret without knowing what is really meant, even if your own experience as yet is not what we should adopt as a language explaining Work, even if you cannot agree in the application, or even if the results are not the same as someone else, that for me is not important because that can be done after this kind of little grammar or dictionary has been written. Because having the words, it is then possible to explain to yourself what your experience is. But don't violate the meanings of the words and the principles. You can interpret your own experience, but always the basis is for an understanding that you know what Gurdjieff really meant, and what we are trying, every once in a while, to put in very simple words and forms and concepts.

I say if we can agree with that, we will have done a tremendous amount because in the rest, I would say, of the Gurdjieffian world, it does not exist. There are so many people who hear a little bit and who read and are perhaps even serious about it, and they form sometimes little groups in different parts of the world - not only in America -but also in Europe - and then they think that they do know about Gurdjieff and really never come down to that what is essential, as I call it essential, of the meaning of the description of Work on itself and the concepts which belong to it.

When Gurdjieff uses a word "I", then in a description of what is Work, an "I" must be mentioned as a concept. But we see all over the place, here and there, followers of so-and-so, and so-and-so, who seem to know a little bit and pride themselves that they have met Gurdjieff, even. And that it is that what they are saying is right and so forth, and even their own statements, they contradict

themselves. And so I like to avoid that, if it is possible, to create among us a very definite something that this is the interpretation, very much like Daly King wrote the Orageian version. That was the explanation of how Orage used, in English, that what he understood as the concept of what Gurdjieff meant. And the reason why I have so much confidence in that is because during the whole period of Gurdjieff writing, Orage received every week some statement from Gurdjieff that he had written, and that was finally presented to Orage in order to put it in sometimes 'decent English' or to make it grammatically correct or to make it clear, or to verify it, or whatever it is.

And the conversations between Orage and Gurdjieff - no one had such conversations. I don't want to be critical about other people, well-meaning enough of what they wanted to do - and I take sometimes Ouspensky. Ouspensky wrote those things after, from his own notes. He never verified it with Gurdjieff. Only he knew from the conversations that he had with Gurdjieff, at the time when he was in contact with him, that Ouspensky - as Gurdjieff says - was a good reporter so that he kept clear, but he never had the chance of having his so-called version verified by Gurdjieff himself.

Orage was in a different position. He had a chance during the last years of his life, and particularly during the period after '24 when Gurdjieff nominated him to go to America and to start groups here, upon his instructions. And being in constant contact here when Gurdjieff came, and by trips to Paris if Gurdjieff was there. All the time correcting and helping, and helping to translate, and working on it so that it became clear and formed afterwards the foundation for the book All and Everything.

That is why I emphasize, that is why I sometimes I feel extremely sorry that some people with whom I have worked before, were not interested to do that and to get it out of this imbecility state of having just a little interpretation, here and there, which did not compare with each other, and always being afraid even to have that known, as it were. How will I say - sometimes secrecy of their own groups, no wish to record what they were saying and illuminating constantly that possibility of a real exchange of the establishment of a language or certain principles of Work itself and, as it were, fighting it out until we could come to a very definite conclusion. I say this fighting it out, because that is dependent on the experience of each person when he wants to apply Work in his own life. And then when you remain honest and keep on talking about it and clarifying it for yourself, that that and that is your experience. Even if it will take you several years to do that, it

would be worthwhile to have something that is really esoteric knowledge as it should be in a Gurdjieffian sense.

Not one person can do that. We are dependent in the application of this Work, on many who want to find out for themselves when their own life is a sanctum sanctorum for them, when they really believe in the possibility of - can - of having a possibility of finding out something that is worthwhile, and then the exchange which should take place, an exchange on an honest basis, not an exchange of thinking one has priority not on an exchange of wanting to be critical, for so-and-so says this, and I say this, and then in conceit believe it. That I know it better than someone else, simply because I happen to be differing in expression. There is a clarity possible for the usage of certain words for certain purposes. That is, you might say it is like a programming, so that we can really understand each other. If we can, it will be then thousand times easier to talk about experiences as a result of the application of such principles. That is why I mention it. Yah.

M2548

March 1, 1975

We have talked about Work for a very long time. When I sit in my chair and I enjoy my fireplace, I go back all the way to the very beginning as far as I can see. And I start to think about the many times we've talked about Work, not necessarily with this group, already over several years, and the tapes we have made. much subject to certain criticisms. At the time when I was with the Foundation, they didn't like it. Well I'm very glad we have them. I can check up on myself. I will know exactly what I did say ten years ago, or fifteen years ago. And if I find a mistake in the explanation of principles, then I have to correct it. It's not that I'm so much afraid of that, because the differences in principles sometimes can be explained as a result application in the difference of experience.

I don't want to talk about that because the tapes are there, the cassettes. You can listen to them if you like. You must study more. I have very definitely that feeling. Thursday I asked you come to a meeting prepared to ask questions or to talk about what is your inner life, and what you have done with it. And not only that the assumption is that you understand that you do have an inner life, you have to verify also that fact, that you really know what is meant by an inner life which, at the present time, is very little expressed. And your outer life is practically all that the expression of your whole life is.

M2553

March 20, 1975

So, last Monday they had a showing of the film - the movement film - in San Francisco. I think it was quite an event because many people from Sebastopol and the Land went down there. A couple of days before that was some music, so they had a whole set-up. ! think it is very good for cooperation among us because, after all, the Foundation is closest to us than anyone else, even if we may, every once in a while, differ in the way they advocate Gurdjieff's ideas.

That still remains our particular task: to keep on talking about Work in close cooperation, I would say, with *All and Everything*, and a constant study on the part of all of us regarding that book. You will discover more and more treasures in it and dependent, to some extent even, on your own development you will gradually see more and more on what is meant and how it was written. Aid therefore it will become an inexhaustible source of information and inspiration. Many times I think that when you feel a little down and when you're not very clear about Work, or that there is not so much interest and wish to do anything, I think a little bit of reading in that book can help you. And perhaps it is the most simple way of bringing you back into a state in which you, I think, should be.

But for next week, to break the monotony, I would ask you if it is all right that we have the Thursday meeting for this week on Friday. It will mean a little rearranging, I think, of small groups, but since most of us who come to that meeting live around here, I hope it is not too much difficulty. The reason is a simple one. I am going to the Foundation in New York on that evening. I have gone a couple of weeks ago to one of their meetings. I would like to go to another meeting. I would almost say the reason is obvious. I left several years ago for very definite reasons. I'm really a little curious about what they have done and how they have existed and how they now talk about Gurdjieff. I only want to have an opinion by listening with my own ears instead of being dependent on reports. I think it will be quite useful because it will help the relationship when we quite definitely are close in the sense that many of us did know Gurdjieff and were influenced by him. And so it is a matter of friendliness. It has certain good advantages, I hope. There is always the question of cooperating regarding Movements; and since the Foundation is still the source of that kind of information, I think it is worthwhile to continue with that kind of relationship.

As far as their own meetings are concerned and the way they talk about Work, I'm just curious. As you know, I left at the time because I didn't agree with them very much, or to some extent; but in certain ways I didn't and I based it on an understanding of *All and Everything* and what that book meant to me, particularly in the possible application of that what is in *All and Everything* where Gurdjieff indicates the necessity of Work on oneself and the requirements which are necessary for an exact observation process. I've always been, or I've been trying to be very exact about that and stay within that what is Gurdjieff, not to want to be too much affected by other interpreters. Even if they're good pupils, after all, it is not the same as the source. And for the very reason that Gurdjieff wrote that book, I'm quite certain he had a definite meaning why he wanted to do that and became an author.And it is up to us to read the book assiduously, to keep on trying to understand it and to learn, by further understanding, as a result of an increased understanding when one Works; that many pages and ideas and concepts can be made clearer only, I think, as a result of Work, because with Work, of course, one changes. And what the reading does first and then the application is quite definitely a deeper insight into oneself.

I think it's obvious that one bases the ideas of Gurdjieff on Gurdjieff himself, otherwise he wouldn't have written the book. And that it has to be studied, there's no doubt. It is a difficult book and many things are hidden, and only will be disclosed after some time. I think it goes parallel with the development of one's "I", and it is about that that I would like to mention some things. Because, you see, the emphasis is now more and more on the function of "I" and the possibilities which exist when "I", as "I", grows up. You must keep on having that in mind constantly, because all during this particular period of this year and a little bit of last year, I would say limiting it to the 2500 series - - -